

ISRAELS REDEMPTION BY CHRIST.

WHEREIN IS CONFVTED
the Arminian Vniuersall Redemption.

PSAL. 130. 8.

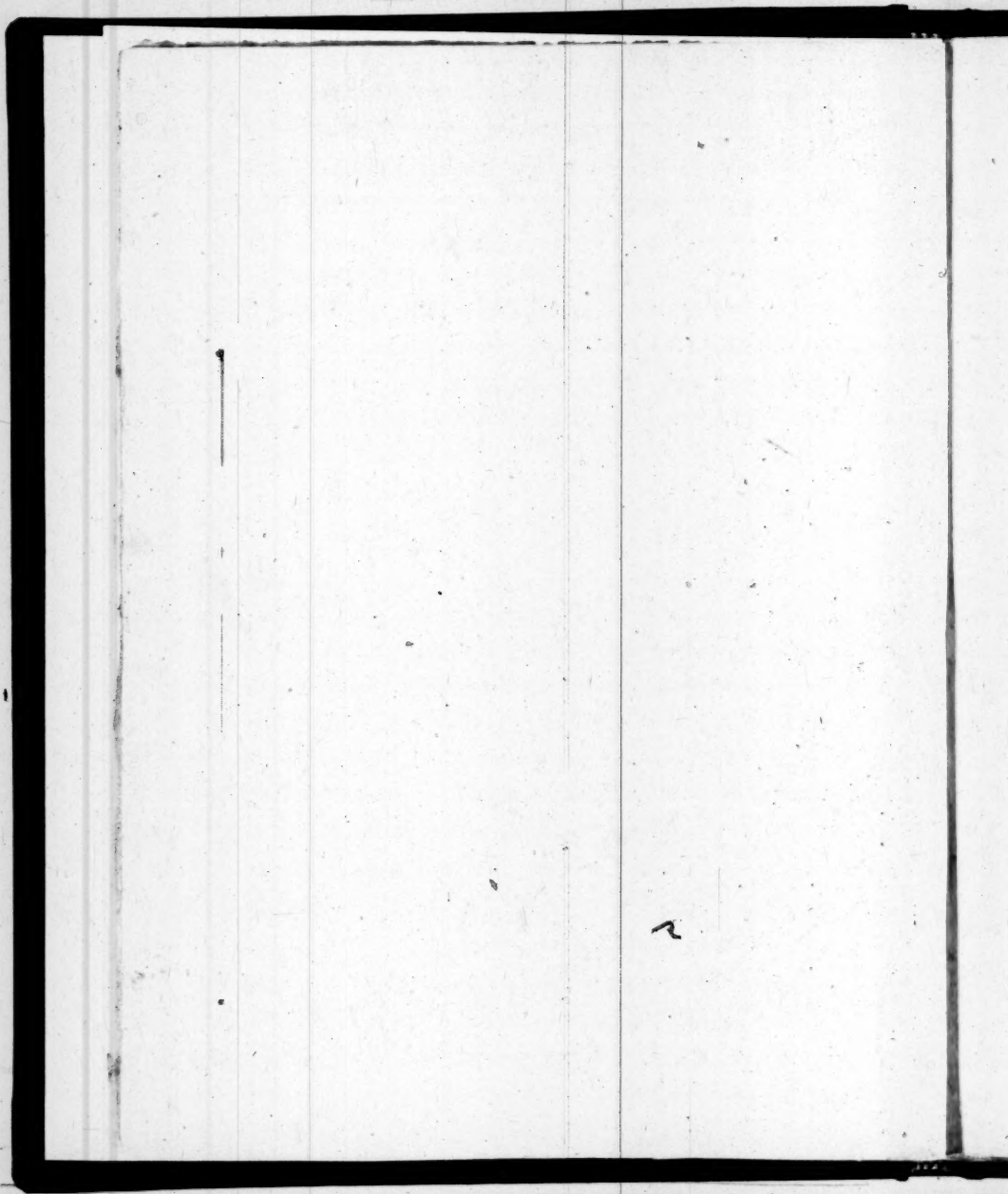
He shall redeeme Israel from all his sinnes.

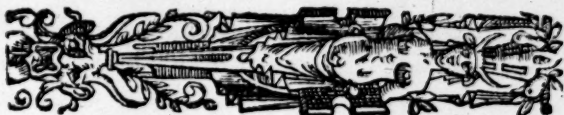


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TO THE RIGHT HONORABLE SIR

ROBERT SIDNEY Lord Viscount
Lisle, and Earle of Leicester: Grace and peace
from God the Father, through our mer-
cifull Redeemer Christ Iesus.

My Lord,

I First intended to haue dedicated
this little Treatise of Israels re-
demption by Christ, to your
truly noble Sister the late deceased
Countesse of Pembrock, in token
of my thankfulnessse for her conti-
nuall fauours shewed me euer since
she and my Lord her husband pla-
ced me in Bewdly, where she first drew in her happie
breath; which place of her birth is stiled by an ancient
Poet, Delitium rerum, bellus locus. To this your Hono-
rable Sister I may with the change of the last word apply
the olde verse penned to the praise of the Emperesse
Matildis; Ortu magna, viro maior, ter maxima
prole, Hic iacet Henrici, filia, sponsa, parens. She was
the daughter of the truly noble, wise and religious Lord
President of Wales Sir Henrie Sidney; wife of the no-
bly spirited and religiously affected the late Lord Henry

Earle of Pembrock of happie memory, whose zeale and sincere loue to the truth, appeared in his life and death, as the Bishop of Sarum told vs at his funerall; She was the mother of two great Lords and Peeres of this Realme, the Earles of Pembrock and Mountgomery; lastly, she was Sister to that valorous learned Knight Sir Philip Sidney, Delitix mundi, shedding his blood for the defence of the Gospell, Hunc tantum terris ostendent fata, nec ultra esse sinent; and Sister to you (my Lord) who haue so well deserved by your seruices of warre and of peace, of your country and neighbour states abroad, imitating your noble Vncle the late Lord Robert Dudley Earle of Leicester, and far excellling the two Simons de Monte forti, long since Earles of the same place. Your noble Sister (if we respect the rare endowments of nature, art, learning humane and diuine, accompanied with a most heroicall spirit) doth adde a true lustre to all your Honours. Now that the Lord hath taken her away, I thought good to dedicate to your Honour this litle Book, treating of the vertue and efficacie of Christs death, and confuting the Vniuersall Redemption of the Arminians; humbly beseeching your Lordship in your noble Sisters stead to patronize it; which shall cause the Author euer to pray for your inward and outward happinesse in Christ. And thus humbly taking my leaue, I shall still rest
at

Your Lordships seruice and command,

Walter Sweeper.



ISRAELS REDEMPTION BY CHRIST.

The text, MATTHEW I. 21.

And she shall bring forth a sonne, and thou shalt call his name IESVS: for he shall save his people from their sinnes.



Little before the conception of Christ, the Angell *Gabriel* was sent to the virgin *Marie* with this salutation, *Haile thou highly fauoured, the Lord is with thee, blessed art thou among women*, Luke 1. 26, 27, 28.

And because she was troubled at this strange sight and newes, the Angel bids her not to feare, for that she had found fauour with God, should conceiue and beare a sonne, whom she should name *IESVS*, who should be great, and should be called the Son of the most High, and should sit on the throne of *Dauid* for euer. And when *Marie* desired further to be instructed in this mysterie, the Angell tels her of his most pure and wonderful conception by the power of the holy Ghost, and should be called (as he was indeed) the Sonne of God, Luk. 1. 29. to the 36 verse. Now a little before Christs birth, when

B

Ioseph

Ioseph was minded secretly to put *Marie* away, an Angell likewise appeared to him in a dreame, and wils him not to feare to take *Marie* to his wife, for that which was conceiued in her was of the holy Ghost; and that *Marie* should beare a sonne, whom he must call *Iesus*, for he was to saue his people from their sinnes, Math. 1. 19. 20, 21. This my Text therefore containeth a second reason, wherewith the Angell strengtheneth *Ioseph*. And herein obserue with me these particulars: First, *Marie shall bring forth a sonne*. Secondly, *Thou shalt call his name Iesus*. Thirdly, *He shall saue his people from their sinnes*. And in the third branch, which is the notation or reason of his name, obserue these three parts: First, who deliuers, *Christ*. Secondly, the deliuered, *his people*. Thirdly, from what they shall be deliuered, *from the guilt, power and punishment of their sinnes*.

I. Doctrine.

Out of the whole text in generall, and for that both in Saint *Mathew* and Saint *Luke* the conception, birth, natures and offices of Christ were so plainly deliuered, which the Prophets more darkly saw and taught; obserue with me, that *Prophecies* (as one of the Ancients well noted) *are most usually darke before the time of their fulfilling comes*; then he that runneth may reade them, then they speake clearly, Hab. 2. 3. These prophecies at the first are like the dayes dawning; when they come to be fulfilled, they are like the Sunne in it strength. In Gen. 3. 15. *The seed of the woman that should breake the Serpents head*, is promised In *Abraham* all nations shall be blessed, Gen. 12. 3. *Shiloh* the sonne of the secondine shall come, Gen. 49. 10. *A virgin shall conceive*

conceive and beare a sonne, Esa. 7. 14. which the malicious Iewes would haue rendred, *A yong woman shall conceive*, which can be no signe or wonder, as this was giuen to *Achiz*. The righteous branch of *Danid*, is promised, who *shall reigne and saue Iudah*. The Lord our righteousnesse, Ier. 23. 5 6. To these places some adde that of Hag. 2. 7. *The desire of all nations shall come*. All this while the Church is held in an expectation of Christ coming, vnder generall termes. Yet I confesse that *Iacob* in Gen. 49. 10. shewes the time when this should be, namely, when the distinction of the Tribes should cease, or rather, when the Scepter should depart from *Iuda*. And in *Daniel* 9. 24. *Seuentie seuens* (Heb. *Necithuck*) are prepared out to the coming and killing of the *Messias*, yet the Church might then; as the godly learned still do something vary about the iust calculating of the times. I confesse also that in *Micha* 5. 2. *Bethel*em the birth-place is foretold: but *Michah* saith, *Thou art little*; and *Mathew* 2. ver. saith, *Art not little*. First, it was a little hamlet in quantitie, great in quality, honored with the birth of the *Messiah*. Secondly, *Augustine* would haue *Michah* read with an interrogation, thus, *Art thou little?* No, *Thou art not little*. Thirdly, *Iunius* in his Parallels saith, that *S. Mathew* a true Historiographer, might record the words as they were in part miscited by the Priest & Scribes of the people to *Herod*; and yet by this their report the place *Bethel*em is cleerly designed. All these sweete and comfortable places of the Prophets came not neare the cleare manifestation of Christs birth and incarnation, deliuered to *Marie*, Luke 1.

26, 27. to *Ioseph* here, Math. 1. 19, 20, 21. to the shepherds, *To you a Saviour is borne in the citie of David*, Luk. 2. 11. Behold (here present) *the Lambe that taketh away the sinnes of the world*, Ioh. 1. 29. Old *Simeon* in Luk. 2. 30. saith, *Now mine eyes haue scene σωτηριον ος thy saluation*. Now *Hanna* speaketh plainly of him to all that waited for saluation in Ierusalem, Luk. 2. 38. Will you know by what meanes these prophecies do speake so plainly, when they are a fulfilling, or already fulfilled? It pleaseth God sometimes to raise vp men of prophetically spirits to point out these things as they are a doing, as in the former examples of *Iohn*, *Simeon* and *Hanna* it appeareth. At other times when these extraordinary meanes do cease, he giueth to his Church excellent instruments of his glorie, to make plaine the darke mysteries of the Prophets, being men *mightie in the Scriptures*, Acts 18. 24. or like that *Angell standing in the Sunne*, Reuel. 19. 17. signifying some worthy persons fitted to that worke.

Reason.

Now the cause and reason of this difference in the reuealing of Gods will to his Church, is to be fetcht from the most wise dispensation of almighty God, *working all things according to the counsell of his will*, Ephe. 1. 11. and appointing *fit times to euery purpose vnder the Sunne*, Eccles. 3. 1. The Lord appointed that *in the fulnesse of time* Christ should be made of a woman, Galat. 4. 4. and also decreed when the Gospel (an hidden mystery from the Gentiles some thousand yeares) should be made manifest, Rom. 16. 25. 26. euen then when Christ was exhibited, hereby to bring greater glorie to God, to honour the time

time of Christs birth, when the reader of the vision might be one running, Hab.2.2,3. the Father then speaking most cleerly by his Sonne, Heb.1.2. Christs time must be honored with abundance of knowledge, as the waters do couer the sea, Esa.11.9. Now little and great are to know God, Ier.31.34. Againe, the infancie of the Church was under tutors, and was held in bondage of the elements of the world, Galat.4.2,3. It must for a time be fed with milke, 1.Cor.3.2. must be taught as it is able to heare, Mark 4.33. And therefore that prophesie of Antichrists fall, as some thinke; or the Turks ouerthrow, as others suppose, was shut up and sealed till the end when it should be fulfilled, Dan.12.9. He that withheld the Popes rising, and was therefore to be removed to Constantinople, is now cleerly knowne to be the Romane Emperour, 1.Theisal.2.2.6. This made Balaam (as some probably do imagine) to crie out, *who shall lue when God shall do this?* when Assure, that is the Turke that afflicted Eber the Iewes, shall be destroyed, Numb.24.23,24. which Monsieur Tassin the French commentor on the Reuelation, supposeth to be these. The first, the Greekish Emperours and Churches vehement protestations against the Popes idolatrie and errors. The second, the Almain Emperors and Churches proceedings against the Popes. The third, the writings and preachings of the Petrobustions against the Popes. The fourth, the Waldenses doings against the Popes. The fitt, the Waldenses and Albergenes against Romish errors. The sixt, wickliffe our countriman. The seueneth, Iohn Husse and Ierome of Prague. And we must not think

but that the Prophets did diue into the knowledge of these deepe things, and had most of them, if not all, especially those concerning Christ, reuealed to them, *which the very Angels stoupe downe to prie into,* as it appeareth 1. Pet. 1. 10, 11, 12.

First therefore here learne and obserue the cause why the Gospell now speaketh more cleerly of Christ then before. The Prophets are compared to *a light shining in a darke place*; but Christ to *the day and morning starre*, 2. Pet. 1. 18, 19. Reuel. 2. 28. Christ is called *the Sunnerising*, or *Day-spring from on high*, Luk. 1. 78. He is chiefly so styled, I confesse, as he is in himselfe, *the true light that lightneth euery man that cometh into the world*, Ioh. 1. 9. yet in part he is also so called, because in the time of the Messiah more cleare meanes of faith and knowledge should be offered to the Church then euer before. Therefore *the Sunne of righteousness is said then to arise*, Mal. 4. 2. *The night is past, and the day is come*, Rom. 13. 12. And of this time it is specially spoken, *They shall be all taught of God*, Esa. 54. 13. Ioh. 6. 45.

Secondly, vnderstand the cause also why many hard prophecies, especially in Ezekiel, Daniel and Zacharie, and in the Reuelation, concerning the Iewes calling, the Popes falling, the quelling of Gog and Magog, that is, the Saracens and Turks, are more cleerly knowne now in the Reformed Churches then in the times of the ancient Fathers. The time of the defection of many visible Churches is past long since, 2. Theff. 2. 3, 4. and the Romish Antichrist hath bin openly proclaimed, as in a publicke Theater, 2. Theff. 2. 8. *Bellarmino* and all the Whores
bawds

bawds are not able to couer her filthinesse, whose destruction sleepeth not, 2. Pet. 2. 3.

Let vs thankfully acknowledge our happinesse in respect of the Iewes, who saw Christ through the grate, lattices, and shadowes of the law, Cant. 2. 9. Col. 2. 17. and let vs consider how happie our eyes and cares are, that heare and see thole things clearely, that many Kings and righteous men could not attaine vnto, Luk. 10. 23. Let vs beleene the Prophets, Acts 26. 27. Let vs not despise this great saluation that is come to vs by Christ and his Apostles preaching, Heb. 1. 2. 3. but let vs rather beleene perfectly in the grace of Christ, 1. Pet. 1. 13.

Lastly, Let this reprove the grosse ignorance, infidelitie and profanenesse of our times, notwithstanding the gracious meanes. It may be said of vs as in Iohn 1. 5. *The light hath shined in darknesse, but men loue darknesse better then light; yea they will not come to the light, lest their workes should be reprobued,* Ioh. 3. 19, 20. Many might haue bin teachers of others, but yet still haue need of milke, and must learne againe the principles of religion, Heb. 5. 11. 12. Oh the corrupt ends of the world are fallen on vs, 1. Cor. 10. 11.

Marie shall beare a sonne. What manner of sonner? A sonne conceived by the holy Ghost, as in the former verse it is alledged; and in Luk. 1. 35. the Angell Gabriel telleth Marie, that the holy Ghost should come on high, and the power of the most High should ouershadow her; therefore that which should be borne of her, should be called the Sonne of God. Out of which places compared together, this Doctrin ariseth: that Christ is the virgin Marias true son. A true man; and secondly the

the true Sonne of God; and thirdly, both *Maries* son and Gods Sonne, in two natures, one Christ in person, as soule and bodie make but one man. The first part is thus proued: the *crusher of the Serpents head*, the ouerthrower of Satans kingdome, our deliuerer, must be the seed of the woman, not of a man and a woman, Gen. 3. 15. must be *Shiloh* the sonne of the secondine, Gen. 49. 10. In the 2. Sam. 7. 14. he is *Dauids sonne*. In Ieremy 23. 5. *the righteous branch of Dauid*. In the 7. of Daniel 10. 13. *one like the Sonne of man*. is presented to God the Father. In Dan. 9. 2. 4. *the Messiah must be killed*. Zach. 7. 8. and Zach. 6. *the man whose name is the Branch*. Most expressely Esa. 7. 14. *a virgin shall conceive*. And Esa. 9. 6. *a childe is borne to vs, a sonne is given to vs*. Which places do parallell that in Luk. 2. 7. *she brought forth her first begotten Sonne*: and Rom. 1. 2. *made of the seed of Dauid touching the flesh*. And to give Iacob a taste hereof, he tooke vp the very body of a man and, wrestled with him, Gen. 32. 24. here was a work of God, no personall vnion. The second part is thus proued: *Thou art my Sonne, this day haue I begotten thee*, Psal. 2. 7. *The Lord said to my Lord, Sit thou on my right hand, till I make thine enemies thy footstole*, Psal. 110. 1. *Iehouah our righteousness*, Ier. 23. 6. *Thou shalt call his name Emanuel, the strong God, with vs in our nature*, Esa. 7. 14. He is the Fathers *quall and fellow*, Zach. 13. 7. In Hose. 3. 5. *the conuerted Iew shall serue Iehouah their God, and Dauid their King*. There are Christs natures and office, as also in Ezek. 34. 23, 24. In the first of Ioh. vers. 18. *he is the onely begotten Sonne of God; By his resurrection mightily*

tily declared to be the Sonne of God, Rom. 1. 4. God blessed for ever, Rom. 9. 5. For further proote hercof reade 1. Ioh. from the first verse to the 13. and the first of Iohn, from vers. 17. to the end, and the first Chapter to the Hebrewes. The third part is thus proued: he is *Emanuel*, true God, true man, Esa. 7. 14. *The word became flesh, and dwelt in our natures*, as in a tabernacle, Ioh. 1. 14. But most plainly in 1. Tim. 3. 16. *Great is the mysterie of godlinesse, God manifested in the flesh.*

The reasons why he was true man: first, that being our suretie, Heb. 7. 22. he might suffer in our nature that had offended, and so in our stead satisfie the iustice of God, whereby he might in him freely iustifie vs, and yet be iust, as we reade Rom. 3. 26. the true sence of which place cost *Luther* three dayes agonie.

That being in the flesh *our Kinsman*, as he is called in Iob 19. 25. goeth *my redeeming Kinsman*, he might haue right to redeeme, according to the law of buying a brothers land, and raising up his seed, Le. uit. 25. 24. Ruth 4. 4. Ier. 32. 7. and therefore he tooke *our seed, and not the seed of Angels*, Heb. 2. 16.

That he might sanctifie our nature. *He that sanctifieth, and they that are sanctified, are all of one*, namely, humane nature, Heb. 2. 11. And therefore his *circumcision*, Col. 2. 11, 12. *baptisme*, Math. 3. 16. *resurrection*, 1. Per. 1. 3. are not onely imputed to vs to our iustification, but powerfully applied to our sanctification.

That in all our miseries he might comfort vs. He must be like his brethren, that he might be a faithful

High Priest: for in that he suffered when he was tempted, he is also able to succour them that are tempted, Heb. 2. 17, 18. we haue not an high Priest which cannot be affected with the sence of our infirmities, but was tempted in all things like to vs, sin onely excepted, Heb. 4. 15. And so Christ sanctified through afflictions, became the first borne among many brethren, Rom. 8. 29.

2. Reason.

The reasons why he was true God: first, that he might be able to ouercome all our enemies. Thus he comes as a puissant conquerour with his garment all spotted with the blood of his Churches enemies, Esa. 63. 1. 2. Being almightie to saue, he deliuereth vs from the hands of all our enemies, Luke 1. 71. as namely, he condemneth sinne in the flesh, Rom. 8. 3. he cancelleth the law, Col. 2. 14. nailing it to his crosse; he triumpheth ouer Satan and all hellish principalities, Col. 2. 15. 1. Cor. 15. 24. destroying him that had the power of death, Heb. 2. 14. Lastly, he destroyeth death for euer, Hose. 13. 14. 1. Cor. 15. 55. *O Death, I will be thy death; O graue, I will be thy destruction, Hof. 13. 14.*

2. Reason.

Secondly, that he might fully satisfie the infinite iustice and wrath of God in giuing ἀντίλυτρον a valuable price for all our sinnes, 1. Tim. 2. 6.

3. Reason.

Thirdly, that he might infinitely merit for vs by his obedience and death: thence it is that God is said to *purge vs by his blood*, Act. 20. 28. his death is as meritorious as if it had bin possible for the Godhead to haue suffered. Neither *Adam* in his innocencie, nor Angels in their puritie are able to merit, owing all seruice to God by vertue of their creation.

creation. And in the Lords most strict account, if the creatures be compared to the most perfect and infinite holinesse of God, he might find in his servants folly, Iob 14.18. and in the heauens uncleannesse, Iob 15.15.

Fourthly, if he had bin a meere man, it had bin ^{4. Reason.} an accursed sinne to haue trusted in him, Ier. 17.5. But Christ willed the blind man to belecue in him, Ioh. 9.35. And in Ioh. 14.1. Christ thus speaketh to his Disciples, *You beleue in God, beleue also in me. Blessed are they that trust in Christ*, Psal. 2.12. And Saint Paul (Act. 16. 31.) willed the layler to belecue in Christ to saluation.

Lastly, otherwise we were accursed idolaters; ^{5. Reason.} when God commandeth vs onely to worship him, Deut. 6.13. Math. 4.10: and in Psal. 97.7. Heb. 1.5. they are accursed that worship any but the true God. And all the Angels are willed to worship Christ, Heb. 1.6. so also are we, Psal. 2.11. *Kisse the Sonne lest he be angrie.* God commands vs to pray onely to him, Psal. 50.15. but yet Saint Steuen said, *Lord Iesus receiue my spirit*, Acts 7.59. *The Father hath giuen all iudgement to the Sonne, that all should honour the Sonne as they honour the Father*, Ioh. 5.22, 23. And *he that denieth the Son, hath not the Father*, 1. Ioh. 2.23.

Now follow the reasons why Christ was to be God and man in one person.

First, that he might be a fit and apt Mediator betweene God and man, 1. Tim. 2.5. like Jacobs ladder, ioyning heauen and earth together, Gen. 28.12; that he that was to make of two one, might haue interest in the one and the other.

The Sauour of the Church must be a fit and conuenient head, Col. 1.18, *He is the head of the body of the Church*: first, in eminencie, farre aboue all principalities and powers, might and dominion, and euery name that is named in the world or that to come, Eph. 1.21. Secondly, in vicinitie and neare coniunction; as the husband is the wiues head, and we bone of his bones, flesh of his flesh.

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First, here we haue an vse of instruction many wayes: First, it teacheth vs to obserue the loue of the Father in sending his Sonne, Ioh. 3.16. *So God loued the world, that he sent his onely begotten Son, that all that beleue in him should not perish, but haue euerm-lasting life. Herein is loue, not that we loued him first, but that he loued vs, and gaue his Sonne a propitiation for our sinnes*, 1. Ioh. 4.10. Secondly, it teacheth vs Christs obedience to his Father and loue to vs, *He became obedient euen to the death of the crosse*, Phil. 2. 6.7. *yea when we were his enemies he died for vs to reconcile vs to his Father*, Rom. 5.8. Thirdly, it teacheth vs the dignitie of Christians, becoming Christs kinsman, he taking our nature, and not the Angels seed, Heb. 2.16.

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Secondly, it confuteth and condemneth the wilfull Iew refusing Christ, saying, (Luk. 19.14.) *We will not haue this man to reigne ouer vs*; and crying to Pilate, *We haue no King but Cæsar*, Iohn 19.15. They killed the Lord of life, and desired a murderer to be giuen them, Acts 3.14.15. Therefore the Lord hath iustly destroyed their citie, and giuen his vineyard to other husbandmen, Math. 21.41. And so Ierusalem lyeth troden downe of the Gentiles, till the

the fulnesse of the Gentiles come in, Luke 21. 24.
Rom. 11. 25; their houses are left desolate till they
shall say, *Blessed is he that cometh in the name of the*
Lord, Math. 23. 39. Then with the Gentiles cometh
in the fulnesse of the Jew also, Rom. 11. 12. which
will be *as life from the dead*, Rom. 11. 15. a kind of re-
surrection, Ezek. 37. 1, 2. when the veile of *Moses*
law, ignorance and infidelitie, shall be taken away,
2. Cor. 3. 14, 15, 16; whose calling is prophesied in
Zach. 12. 10, 11. by powring on them the Spirit of
grace and deprecations, when by faith they shall
looke on Christ whom they have pierced, and grie-
uously mourne for their former obstinacie. That
the Jewes shall be called, besides Saint Pauls expresse
words, Rom. 11. 25, 26. *when the fulnesse of the Gen-*
tiles shall come in, then the Jew shall come in, that
all Israel may be saved, I proue by this argument,
that many times in the Prophets the Jewes calling
and the Gentiles conuersion, as two distinct mercies,
are ioynly promised. In Jerem. 3. 17. *They shall*
call the citie Ierusalem, the throne of the Lord, and the
Gentiles shall flow to it. In Jer. 16. 19. the Jew shall ac-
knowledge God to be his strength, and the Gen-
tiles shall say, *their fathers inherited it*. In the 21.
Chapter of the Revelation, verse 24. by the Gen-
tiles comming to Ieruselems light, and the Kings
bringing their glorie thereto, is not meant that the
Gentile beleeuing states shal be subjects to the Jewes,
but rather shall ioyne with them in the holy em-
bracing of Christ, and shall reioyce with them for
their conuersion, if that Chapter be to be vnder-
stood of the Jewes calling, for there are but foure

Monarchies, Ashur, Pontia, Greece, Rome, Dan. 2. 31. Dan. 7. 31. My second argument, that Ephraim and the ten Tribes shall be called also, is taken out of Ezck. 37. 16. where *two sticks* of Iuda and Ephraim must be *ioyned together*, which yet is not fulfilled, for they haue not yet ioyntly acknowledged *Dauid* Christ their King. *At that time I will be the God of all the families of Israel:* and, *I heard Ephraim lamenting thus*, Ier. 31. 18. which plainly foretellethe the falling of the ten Tribes who might perchance from the cities of the Medes, 2. King. 2. 17. through the cliffes of the Caspian hils place themselues in Tartary and China. Secondly, it condemneth the Saracens and Turks, who pretending the honouring of the one true God, dishonour the Sonne, which is to forsake God and all true religion: *He that honoreth not the Sonne, honoreth not the Father*, Iohn 5. 23. and *he that denieth the Sonne, hath not the Father*, 1. Ioh. 2. 13. *Theodosius* seeing his yong *Cæsars* neglected, by a reuerend Bishop was taught thereby to maintaine Christs honour. Thirdly, it condemneth many sorts of hereticks, as first the Marcionites and Manichees, who dreame that Christ had a fantastickall bodie onely in shew, because Philip. 2. 8. *he was in shape like a man*; so in the sixt verse of the same Chapter, *he was in the shape of God*; and Heb. 1. 3. *he was the ingrauen forme of his Fathers person*, and yet true God as true man. Or that he had a body from heauen, not from the Virgins wombe, because 1. Cor. 15. 47. *the second man is the Lord from heauen*, that is Christ, euen as God filling heauen, is said to descend from heauen, in taking our nature on him, Ioh. 3. 13.

Fourthly,

Fourthly, it condemneth *Apollinaries*, the father and the Sonne, who confessing a bodie, denied a soule to Christ; and the Monothelites, condemned in the sixt generall Councell, with *Honorius* Romes Pope for auerring but one will in Christ, in Math. 26. 39. 40. *My soule (saith Christ) is heauie to the death: and Thy will, not mine be fulfilled.* Fifthly, it condemneth *Ebion* and *Cerinthus* denying Christs Deitie, against whom *Iohn* wrote his Gospell, 1. Ioh. 1. 2. And the *Arrians*, who will haue Christ to be called God, either in respect of his office, when that place Ioh. 10. 34, 35, 36. *a minore ad maius* proueth not this but the contrary. If Magistrates may be called *Gods*, much more Christ, sanctified by the Father and sent into the world. Or else reckoning Christ a made God before all other creatures; abusing that place Col. 1. 15. *Christ the image of the inuisible God, the first begotten of all the creatures, by whom all things are made.* And out of a false translation of the Septuagint, draw a corrupt glosse out of Prou. 8. 22. *He created me,* *ἐκτίσεν*, for *he possessed me*, Heb. *qanani*. yet *κτίσεν* *ἐν* *μοῦ* signifieth to possesse an Iland. Sixtly, it condemnes *Nestorius* Patriarch of Constantinople, who held that Christ as a pure man onely was borne of the Virgin, and did make one person of his humanitie, and another of his Deitie; he was condemned in the third Councell of Ephesus, where in the first Canon they confesse whole Christ to be *θεοτόκος*, the Sonne of God, to be our true *Emanuel*, God and man in one person, and the Virgin truly to be styled *θεοτόκος*, *Dei generatrix*,

trix, the mother of God, because the humane nature had no subsistence till the Godhead tooke it; like the Thistletoe incorporated into an apple tree. In this respect in Luke 3. the last verse, Christ may also be called *the Sonne of God*, as the Councell of Franckfort long since decreed. Lastly, it confuteth *Eutiches* an Abbot of Constantinople, liuing an hundred yeares before *Benedict* brought forth his new regular crew in Italy, who confounded the two natures of Christ, making them all one, and was for that condemned by the fourth Councell of Constantinople, whose true scholler was the Germane Vbiquitarie *John Brentius*, who would haue Christs humane nature to be euery where with his Deitie, because Eph. 4. 10. *S. Paul* saith, *ὡς πληρωσὴ πάντων*, not that he should fill all places with his bodily presence, but as the scope of the place sheweth, that he might fill all the Church with his graces; so Ioh. 12. 32. Christ will draw to him *πάντα*, all things, that is, all the elect.

Thirdly, here we haue an vse of consolation: it is newes of great ioy, that *to vs is borne a Saniour* so long expected, Luke 2. 10, 11. whom with *Simeon* we may embrace with the armes of faith, Luk. 2. 28. *In the fulnesse of time God hath sent his Sonne made of a woman*, Gal. 4. 4. at the precise time pointed out by *Daniel*, Dan. 9. 24. the euident truth of this place hath wrung a confession from the blind Iewes, that Christ was then borne, but hid himselfe hitherto in a Paradise; abusing that place Cant. 7. 5. *The King is held in the galleries*. They keepe their doores open the Passeeouer euen, hoping that he will come to them

them that night; but this is their dotage, with their pickled Leuiathan, Psal. 74. 14. and playing Leuiathan, Psal. 104. 26. with their great Behemoth, great Oxe, great Bird, with Paradises wine for their Messiahs feast. As for the very instant time of Christs birth, the Scripture is silent; but the Papists make *Zachariah Johns* father an high Priest, when he was of the eighth order of *Abiah*, Luk. 1. 5. 1. Chron. 24. 10: they thinke also that the incense burning was on the seuenth moneth, on the feast of Reconciliation, Leuit. 16. 12. and therefore will haue *John* to be borne at Midsummer, and Christ at mid Winter; for that loh. 3. 30, *John* saith, *He must increase, and I must decrease*. You see Pope *Gregorie* the 13. had good reason to alter the yeares account, and to keepe his Christmas iust about the shortest day of the yeare. Others thinke the deepest of Winter an vnfit time for the people to travell to be taxed at *Augustus* his command; and that the shepheards watch not their flocks in Winter, Luke 2. 1, 2, 3, 8. Others finding Christ to be about thirtie yeares old when he began to preach, Luke 3. 23. and was to be killed about the midst of the weeke mentioned in Daniel 9. 27. and Christ kept but three Passovers after his baptisme, besides that wherein he suffered; and therefore thinke the latter time of Summer: other the Spring to be the time of Christs birth. Whensoever it was, the memorie of it deterneth a Feast religiously to be kept, though the Apostles ordained it not, but the Lords day onely, 1. Cor. 16. 2. Reuel. 1. 10; and the resurrection of Christ might put vs in mind of the rest. *Perkins* in his Probleme affir-

meth, that it began to be kept about 400 yeares after Christ; and that the Epiphanie and it at the first were all one. It must be confessed that the heathen kept their *Bacchanalia* & *Saturnalia* about this time, which caused some ancient Canons to forbid Christians the keeping of the Calenders of Ianuary after the Pagans maner.

4. *Yf.*

Let vs be exhorted to *kisse the Sonne*, Psal. 2. 12. let vs beleue in this Sonne of God, Iohn 9. 25, 26. for the remission of our sinnes, Acts 2. 37, 38. and our eternall saluation, Acts 16. 31. *He that beleueth not, is condemned already*, Iohn 3. 18 36. and *be that beleueth not, the wrath of God abideth on him*. Let vs loue him also that loued vs first. Faith and loue are Christs chiefe commandement, 1. Iohn 3. 23. *Christ my loue*, saith Ignatius, going to his martyrdome at Rome, said, *Christ my loue is crucified*. Faith must be working through loue, Gal. 5. 6. *Herein is our loue perceined in keeping Gods commandments*, 1. Iohn 2. 5. The Gospel is preached to bring men to obedience of faith, Rom. 1. 5. Rom. 16. 26. As ἀπειθεῖα is both infidelitie and contumacie, so true faith hath confidence & obedience. Heb. 11. 8. Ier. 2. 21, 23. *By faith Abraham offered his Sonne*.

3. *Doctrin.*

In Esa. 9. 6. *His name shall be called wonderfull*. In Ier. 23. 6. *This is his name which they shall call him*. In Esa. 7. 14. *Thou shalt call his name, or, His name shall be called Emanuel*. In which places the third person according to the Hebrew phrase is vsed impersonally: the French translation cometh neare to the originall, *On appellera*.

Obiect.

But to this 7. of Esay, the Iewes object thus: Your Christ

Christ is not called *Emanuel*, and therefore is not the true Christ.

We answer, that there is a difference betweene proper names and other additionall titles of honor. *Ans.* Our Noble men haue proper names and titles of honour too: and so we answer wrangling *Onuphrius*, that Pope *Ioane* might properly be called *Iohannes Anglicus*, *John English*, and might by birth be of Ments. *John Scot* by name may be by birth or nation a true Englishman. In Luke 1.30. the Angell telleth *Marie*, καλέσεις, *Thou shalt call him*. In this my text so speaketh the Angell to *Ioseph*, *Thou shalt call him*. Hence we may obserue, that *The right of* *Doctrin.* *naming children lieth in the parents*, which with their consent may be deuied to others, yet so, that good names be giuen. So *Abraham* called his sonne of the promise *Isaac*, *laughter*, *ioy*, Genel.21.3. So *Iacobs* wiues gaue holy significant names to their children, Gen.29.31. So was *Samson* named, Iudg.13.14. So *Hanna* called her sonne *Shemuel*, *I haue asked him of God*.

The first reason, God and nature hath inuected parents with this right; therefore *Gabriel* Luk.1.17. bids *Zacharie* to name his child: and vers.60.62. the mother challengeth her right, and the father writes plainly, *His name is Iohn*. *1. Reason.*

Secondly, children are their parents goods: so that if *Adam* Gen.2.29. might name the creatures because they were his goods, so may parents. The Canon law anciently taught, that gossiping did contract spirituall affinitie, hindering marriage, and forbad parents to be Witnesse to their owne chil-

dren : but let vs thinke that we haue borrowed our custome of Witneses at the Font, from the ancient Christians, who in time of persecution if their parents were murthered, trained vp their children in Christian Religion.

1. Use.

This condemneth the carelesnesse of some parents and gossipes, who giue heathen names, as *Hector, Hercules, Penelope, Ama, Rose.*

2. Use.

Let parents, consulting with their Witneses, giue holy significant names, that their children may walke in the steps of holy men and women.

4. Doctrine.

Iesus is an Hebrew name, signifying a *Sauour*, of *ioshang*, whence that prayer Psal. 118. 24. is borrowed, *Hosbannah, saue I pray*; which the children in their acclamation gaue vnto Christ, Math. 21. 9. Our Lord is called *Christ*, that is, *Anointed*, in regard of his threefold office, King, Priest and Prophet: but his peculiar and proper name is *Iesus*. In the storie of the Euangelists, he is vsually called *Iesus*, Luke 24. 19. and in the entrance of all *Pauls* Epistles this name *Iesus* is prefixt.

3. Reason.

The first reason of this most proper name of our Lord, is because according to his name he is a true *Sauour*, as in our text the Angell teacheth vs; and as *Beza* well obserueth against the Iesuits, this word *Sauour* principally belongeth to Christ as God almighty to saue, Esa. 63. 1. and therefore the *believers* were called at Antioch *Christians*, not *Iesuites*, Acts 11. 26.

2. Reason.

Secondly, there is no *Sauour* but Christ, Esay 43. 11. *I, euen I* (saith Christ) *am the Lord, and besides me there is no Sauour*; and Acts 4. 12. *There is no other name*

name given under heaven whereby men must be saved,
but the name of Iesus.

The Papists are here reprovued for abusing this name many wayes. They dedicate a Masse to the bare name *Iesus*, giuing diuine worship to it; for which Doctor *Fulke* reproveth them on Phil. 2. 10. They thought with the Iewes, as the word *Iehouah* did anciently worke miracles, so the word *Iesus* doth cast out diuels, like the Exorcists in Act. 19. 13. This word is much abused in their Ladies Rosarie, and other charming prayers, *Iesu, Iesu, Iesu, mercie*, to the number of nine: *numero Deus impare gaudet*.

Secondly, the Iesuites are taxed for refusing the ancient name *Christians*, Acts 11. 26. who from their Founder *Ignatius Laiola* the Spanish lame souldier, have learned the name *Iesuites*: he had his name, as *Beza contra putidissimum Putidiani commentum*, says, of *ignis*, fire, and *etna*, an hellish hag; and there sty-
leth them Iesuites, of a *I-su ite*, go ye from Iesus: concluding thus, *Tam procul a Iesu non igit villa cohors*, none of the hellish Locusts went so far from Iesus.

Thirdly, let vs beleue in Iesus to saluation, Acts 16. 31.

In the notation or reason of his name, . observe first the person sauing, *He*: secondly the persons saued, *his people*: and thirdly from what, *from their sins*. Who are his people whom he doth saue? first the Iewes, *whom he foreknew*, Rom. 11. 2. secondly the Gentiles, *I haue other sheepe which are not of this fold*, Iohn. 10. 16. and Christ was not onely to die for the Iewes, but together in one all the disperst children of God, Iohn 11. 52. Out of these circumstances

2. Doctr.

put together, arise two Doctrines: the first, *Christ saueth all his people from their sinnes*. And, *Christ onely saueth his owne people, and none else*. That Christ deliuereth his people from their sinnes, it is strongly proued by these Scriptures: *By the blood of the covenant he freeth the prisoners from the pit where there is no water*, Zach. 9. 11. *By him we haue redemption by faith in his blood*, Rom. 3. 25. *He was deliuered to death for our sinnes, and rose again for our iustification*, Rom. 4. 25. *He is our wisdom, righteousness, sanctification, redemption*, 1. Cor. 1. 30. And thus God through Christ for his owne Names sake blotteth out all our transgressions, Esa. 43. 25. Will you know how he deliuereth vs from the hands of all our enemies, Luke 1. 71. He is God almightie to saue, Esa. 63. 5. He hath the keyes of hell and of death, Reu. 1. 18. By the power and merit of his death he destroyed Satan that had the power of death, Heb. 2. 15. and so for vs triumphed ouer the hellish principalities and powers, Coloss. 2. 15. Again, he hath saued vs from his Fathers iustice, by giuing him ἀτίλυτον, a valuable price for our sinnes, 1. Tim. 2. 6. By his blood we haue redemption, Ephes. 1. 7. Col. 1. 14. 20. In his owne bodie he hath borne our sinnes on the tree, 1. Pet. 2. 24. By his stripes we are healed; the chastisement of our peace was layed on him, Esa. 53. 5. He became a curse for vs, that we might be blessed, Gal. 3. 13. yea sinne for vs, that knew no sinne, that we by him might be made the righteousness of God, 2. Cor. 5. 21. He fulfilled the law for vs, Phil. 2. 7. that we by him might be righteous, 1. Cor. 1. 30. Lastly, by the body of Christ we become dead to the law and sin, serving the Lord in newnesse of spirit, Rom. 7. 4. 6.

Gal.

Gal. 2. 19. *He came to destroy the works of the diuells,*
 1. Ioh. 3. 8. *So that though sin remaine, yet it doth*
not reigne in vs, Rom. 6. 12. *Yea the time approch-*
eth when we shall be fully freed from this body of
death, Rom. 7. 23, 24. *The reasons of this Doctrine*
are two.

First, the Father giues vs to his Sonne, by him to *1. Reason,*
 be saued, Iohn 10. 29.

Secondly, Christ became our suretie, Heb 7. 22.
 That which was impossible to vs, Christ hath done
 for vs, Rom. 8. 3.

This Doctrine affoordeth to vs two arguments of *1. 176.*
 Christs Deitie. First, he saueth from sin, therefore
 is God, Math. 9. 34. Secondly, the Church is his
 people and his seed: *when he shall make his soule an*
offering for sinne, he shall see his seed, Esa. 53. 10. Christ
 is the Churches Lord, and therefore she must wor-
 ship him, Psal. 45. 11.

Let this condemne the Papists that seeke for o. *2. 176.*
 ther Sauours besides Christ, when Christ hath not
 made men, Angels, or our selues our sauours, but
he alone in himselte hath purged vs from all sin, Heb.
 1. 3. The Iewes establishing *their owne righteousness,*
 lest Christs, Rom. 10. 3. 4. *so do they that follow lying*
vanities, for sake their owne mercies, Ionah .8.

Let vs sing with the holy Martyr at Winfor of *3. 176.*
 the Virgin (as of other Saints) *Non saluatrix, non*
mediatrix, she is no Sauour or Redeemer. And with
 the holy Martyr in the fire, *None but Christ, none but*
Christ. He is our sufficient Mediator and Sauour,
the propitiation for all our sinnes, 1. Iohn 2. 1.

Let our soules magnifie the Lord, and let our spi-

rits reioyce in God our Sauour, Luke 1.47. There is borne to vs an all-ſufficient Sauour, Luke 2.10, 11. by him our *ſins are druen away as the miſts*, yea caſt into the bottome of the ſea, Mica 7. 19. For his ſake the ſinne of Iudah being ſought ſhall not be found, Ier. 50:20. There is no purgatorie no hell to them that die in the Lord, they reſt from their labours, Reuel. 14. 13. If with Simeon their eyes do ſee their ſaluation, they may ſing, Now letteſt thou thy ſeruant depart in peace, Luke 2.29. 30.

6. Doctr.

Chriſt ſaueth his owne people, none elſe, not one reprobate. He ſaueth his owne people, *whom he fore-knew*, Rom. 11. 2. the elected Iewes and all the diſperſed children of God, Iohn 11. 52. Iohn 10. 16. Chriſt layeth downe his life for his owne ſheepe. Iohn 10. 11. 27. 28. The reprobate are not his ſheepe, Ioh. 10. 26. that belceue not. *For his elect he doth ſanctifie himſelf*, that is, prepare himſelfe to death, Ioh. 17. 19. Chriſt gaue himſelfe for his Church, Ephes. 5. 25. *By his blood he hath purchaſed his Church*, Acts 20. 28. He deliuereth his from this preſent euill world, Galat. 1. 4. He loued me (ſaith Paul) and gaue himſelfe for me, Galat. 2. 20. *who gaue himſelfe for vs, that he might redeem vs from all iniquitie*, Titus 2. 14. *who hath waſhed vs from all our ſinnes*, Reuel. 1. 5. *This is my blood, which is ſhed for you and for many, for the remiſſion of ſinnes*, Math. 26. 28. He was once offered to take away the ſins of many, Heb. 9. 28. The price is of infinite value to all for whom it was paid, 1. Tim. 2. 6. Secondly, the payer was Chriſt our ſuretie, Heb. 7. 22. Thirdly, the Father could not but accept his ſweet ſmelling ſanour, Ephes. 5. 21. as both a ſufficient and efficient

cient cause of saluation to all for whom he died. We conclude therefore this point with *Zechariah*, Luke 1.70. *He hath visited and redeemed his people*; beleeuing that *Christ is the Saviour onely of his owne body*, Ephes. 5.23. And this he hath performed, first as a Priest offering himselfe without spot to God his Father, Heb. 9.14. this he did but once, Heb. 7.27. By one offering he hath perfected all those that are sanctified, Heb. 10.14. and so hath found for vs eternall redemption, Heb. 9.11. Secondly, he was also the sacrifice, *He offered himselfe*, Heb. 9.25. *we are bought by the precious blood of Christ, a lambe without spot or wrinkle*, 1. Pet. 1.19. Thirdly, Christ is the Altar too: *we haue an Altar, whereof they haue no right to eate, which serue the Tabernacle*, that is, the vnbeleeuing Iewes, Heb. 13.10. But let vs weigh and examine some arguments further to proue this point.

The first argument shall be drawne from the proper notation of the Hebrew verbs, that signifie to redeeme. Though *padah* and *gaal* ioynly signifie to redeeme, yet *padah* more properly signifieth to redeeme by a price, or, to giue body for body, as ἀντὶ αὐτοῦ in Greeke doth. So did Christ giue his body and soule a price onely to his Father for his elect, Heb. 9.14. *we are bought with a price*, not reprobates, 1. Cor. 6.20. *He gaue ἀντὶ αὐτοῦ, a valuable price for his Church*, 1. Tim. 2.6. The elect haue in him the price of their redemption, Eph. 1.7. Col. 1.14 20. The French translateth it *Rancon*, which in time of warre is done by giuing body for body. Thus *Dauid* would haue died for his son *Absolon*, 2. Sam. 18.33. and *Iudah* would haue bin a bondman in

Beniamins stead, Gen. 44. 33. In time of peace, and sometime in time of war, when things and persons are bought with mony. Thus the poore kinsmans land was redeemed, Levit. 25. 25. Thus persons and beasts were redeemed, Levit. 27. 2. to verse 33. Secondly, *gaal* more properly signifieth to deliuer by power out of enemies hands, as the valiant Iudges did deliuer the oppressed Israelites out of the hands of their oppressors; as Christ is said to deliuer vs from our enemies, Luke 1. 71. and *Iob* calleth Christ *Gaeli*, his *redeeming Kinsman*, Iob 19. 25. Now Christ neuer either *by the blood of the covenant*, Zach. 9. 11. nor by his power deliuered the vnbeleeuing reprobates from Satans bondage, nor from Gods iustice; they are still *in the bands of iniquitie*, Acts 8. 23. and Satans bondage, Ephes. 2. 2.

2. Reason.

My second argument is thus framed: The elect onely are redeemed; therefore no reprobate. The strength of the argument appeareth by this, that election and iustification, which implieth redemption, with other sauing graces, are linkt together with a more then an adamantine band by *Paul* Rom. 8. 30. and our Lord Christ, Iohn 10. 11. 15. 29. sheweth that *he dieth for his sheepe which his Father hath giuen him*, that is, which are elected; and Ioh. 6. 30. *he loseth none whom the Father giveth him*. But *Arminius* boroweth from *Damasen* and the Schoole Theologie a will of God antecedent and consequent; which antecedent will, some learned Papists call a velleitie, and say, because it is conditioned it is not formally a will in God. Now *Arminius* that had the wit to make bad things worse, spied that the

the antecedent will of God went before any act of man, and the consequent will follow the act of well vsing and abusing his free will; and so according to this double imagined will in God, maketh a double election; affirming that by Gods antecedent will a man may be elected, and yet be damned. Now we out of the word acknowledge but one true vnchangeable election, *The foundation of God remaining sure, hauing this seale, God knoweth who are his,* 2.Tim.2.19. and dare affirme that election is the proued cause as of our saluation, so of our holinesse, Ephes.1.3,4, *we are elected to be holy.* And Paul seeing the faith of the Thessalonians by the fruites and effects thereof, sayes, *they were elected,* 1.Thess.1.3,4. And *we are elected to the sanctification of the Spirit and faith of the truth,* 2.Thess.2.13.

The third argument is thus framed: Those whom Christ redeemed, he vehemently loued. *what greater loue then this, that a man should lay downe his life for his friends,* Iohn 15.13. Herein is Gods loue commended, in that Christ died for vs being his enemies, Rom. 5.8. *He loued me, and gaue himselfe for me,* said Paul, Gal.2.20. *Christ loued vs, and washed vs from our sins,* Reuel.1.5. But what saith the Scripture, Mal.1.2,3. Rom.9.11. *Iacob haue I loued, and Esaw haue I hated.*

Fourthly, I reason thus: They which are redeemed, are the adopted children of God. *Behold me, and the children which thou hast giuen me,* Esa.8.18. They that are redeemed by Christ, Esa.1.5. they that waite for the benefite of their redemption, Rom.8.23. *the Spirit of Adoption crying Abba, Father,*

Rom. 8. 15. *sealeth them up to the day of their redemption*, that is, the enioying of the fruite of it, Ephes. 3. 14.

5. Reason.

The first reason is thus: If vnbeleeuing reprobates be sufficiently redeemed, then they are sufficiently iustified; for the blood and obedience of Christ the price of our redemption, is also the materiall cause of our iustification; and therefore redemption and iustification in some respects are all one; onely more properly Christ is said to redeem, and the Father to iustifie vs, that is, to acquit vs from our sinnes for Christs sake. Hence it is said, Rom. 3. 24. *we are iustified freely by his grace through faith in his blood, by the redemption of Christ Iesus.*

6. Reason.

But I hasten to the sixth argument: For whom Christ died, their sinne, curse and punishment he transferred on himselfe. *He bare our sorrowes, was wounded for our transgression*, Esa. 53. 4, 5. *He became a curse for vs*, Gal. 3. 13. *He became sin for vs*, 2. Cor. 5. 21. *In his owne body he bare our sins*, 1. Pet. 2. 24: because he was our suretie, Heb. 7. 22. If Christ had borne the sinne and punishment of *Judas* and *Cain*, how would God in iustice lay it on them againe?

7. Reason.

If Christ died for euery particular man, he must haue bin preached to all, that by the Gospell preached, the instrument of faith, Rom. 10. 14. they might haue bin inuited to faith; but before Christ it was not preached to the Gentiles. *In times past he suffered all nations to walk in their owne wayes*, Act. 14. 16. *The time of this ignorance God regarded not, but now calleth all men to repentance*, Acts 17. 30. Since Christ many heathen nations in the West and East

East Indies, and in the North *nova Zembla*, neuer heard of Christ: and by the iudgement of the learned, the Gospell will not be preached to all nations till towards the end of the world; For *then* (saith Christ, Math. 24. 14.) *shall the end be*. The commandement of preaching began in the Apostles time, not yet finished, Mark 16. 15. And the Gospell coming to all the world, Col. 1. 6. is an hyperbole, as (Luke 2. 1.) *Augustus* edict was, that all the world should be taxed, that is, the greatest part then known being subiect to the Romane Empire. God and nature do nothing frustrate in vaine; but it were a vaine thing for Christ to die for the whole world, and not to acquaint them therewith.

The eight reason followeth. They that by Christs death are freed from the guilt and punishment of sinne to iustification; for whom *Christs blood doth erie better things then the blood of Abel*, Heb. 12. 14. By the same blood their consciences are freed from dead *no kes*, Heb. 9. 14. And the one oblation of Christ doth consecrate for euer those that are sanctified, Heb. 10. 24. By Christ we are both wayes deliuered from this present euill world, Gal. 1. 4. By his death we are iustified, so also deliuered from the vaine conuersation of the fathers, 1. Pet. 1. 18. Thus repentance as well as remission of sinnes, Acts 5. 31. He died for all, that they that *live should not henceforth live to themselves, but to him that died and rose againe for them*, 2. Cor. 5. 15. we are buried with Christ, and with him raised up to newnesse of life; being planted with him to the likenesse of his death and resurrection; we are alive by Iesus Christ, and dead to sinne. Rom. 4. 5. 11. Yea we died both to the con-

demning and prouoking force of the law, by the body of Christ, Rom. 7. 4. *we are by the law dead to the law*, Gal. 2. 19. *when the law a whipping schoole-master brings vs to Christ*, Gal. 3. 24. Thus we suffer with Christ, and begin to cease from sinne, 1. Pet. 4. 1. *The Sonne making vs free, we are free indeed*, Ioh. 8. 36. But the vnbeleeuing reprobates are the *bondmen of corruption*, 2. Pet. 2. 19. and *lie in Satans snares*, 2. Tim. 2. 26. and so are not redeemed.

9. Reason.

In a word let vs heare the ninth argument: If Christ died sufficiently for a reall and actuell impecation of the pardon of all and their full reconciliation, then he was giuen to all: but in Esa. 9. 6. *To vs the elect onely a child is borne, and to vs a son is giuen; and to vs, not to the reprobates, he is made redemption*, 1. Cor. 1. 30.

10. Reason.

Tenthly, thus I reason: Christs sacrifice and intercession (the two parts of his priesthood) cannot be seuered; for whom he aduocates, for them he died; and so on the contrary. *Christ the righteous is our Aduocate, who is a propitiatorie sacrifice to obtaine mercie for our sinnes*, 1. Iohn 2. 1. *Christ dying and interceding at Gods right hand* are put together, Rom. 8. 32, 33, 34. so *Christ once offering and perpetuall interceding for vs* are ioyned together, Heb. 9. 24, 25, 26. Now Christ in Ioh. 17. 9. prayeth for his Church onely, *not for the world*. And whereas blind ignorance doth idly obiekt, that Christ prayed for his enemies, Luke 23. 24. *Father forgive them, they know not what they do*; Christ here expressly prayeth for them that knew not what they did, that did sin of ignorance, not of malice as the Scribes did, Acts

3.17. who were after to beleue on him, though they were then enemies, after they became friends. So that we see the fruite of this prayer in the conuersion of many thousands after by the Apostles, Acts 2.41. and 4.4. As Saint *Steuens* prayer (Act. 7. 60.) made way for *Pauls* conuersion, Act. 24.

The eleuenth reason thus : They for whom ^{11. Reason} Christ died, are not onely in a sort *crucified with Christ*, when thereby *the old man is killed and the bodie of sinne destroyed*, Rom. 6. 6. but also in Gods esteeme and account, and in respect of the fruite *are crucified with Christ*, *συγανωμεν*, we are nailed to the crosse with Christ, Gal. 1. 10. not that our sufferings do adde to the merit of Christs sufferings, as the blind Papists do falsly collect out of Col. 1. 24. but we are as fully saued as if we had with Christ bin nailed to the crosse : but this cannot be spoken of any reprobate.

The twelfth argument thus : They that Christ died for, can neuer perish; but all vnbeleeuers perish. Rom. 8. 34. *Christ died for vs, who shall condemne vs? Christ loseth none that the Father gaue him; and the Father is stronger then all*, Ioh. 10. 27, 28, 29. *Christ keepeth all that are giuen him, none lost but Iudas the lost child*, Iohn 17. 12.

The last argument. Christ cannot die without ^{13. Reason} effect to any to whom his death was intended and on whom it was bestowed, Gal. 2. 20. If he should die for some that shal not be saued, his death in part is not effectually, but this is blasphemie. Why would not God saue all ? O vaine man! why did he not make many worlds? because he would not, Psa. 115. 7.

He

Hee hath *vessels of iustice*, as of *mercie*, Rom. 9. 22, 23.

Now let vs see the iudgement of the most iudicious Diuines, but so as *Augustine* read *Cyprians* letter, and would haue his owne receiued, not as Canonically, but examined by the Canonically Scriptures. First let vs heare the Councell of Dort, assembled against this and the like errors, thus speaking. 1. God both mercifull and iust, requireth for sinne not onely temporall punishments, but also eternall both of soule and body. Secondly, Seeing we could not make satisfaction, God of his infinite mercie hath giuen his onely begotten Sonne to become suretie for vs, who that he might satisfie for vs was made sinne and a curse on the crosse for vs or in our stead. [Note for vs often repeated, in our stead, not for reprobates.] Thirdly, this death of the Son of God is the onely most perfect sacrifice and satisfaction for sinnes, of infinite price and value, abundantly sufficient to expiate the sinnes of the world. [They say not, that it was giuen to expiate the sins of reprobates, but onely they shew the worth of it in it selfe considered.] Fourthly, they say truly, that the greatnesse of the value proceedeth from the worthinesse of the person suffering, both God and man; and from the sufferings of Gods wrath and curse. Fifthly, All are called by the Gospell outwardly (where it is preached) without distinction. Sixtly, That men belecue not nor repent, proceeds from proper fault, not from any insufficiencie of Christs sacrifice. Seuenthy, They that beleue and are freed by Christs death from sinne, obtaine this benefit

benefit by grace alone, which he oweth to no man. Eightly, God willed Christ by the blood of the crosse, whereby he was to establish a new couenant effectually to redeeme of euery people all them, and them onely, who from eternitie were elected to saluation, and to bestow faith on them, which (as all other sauing graces) he purchased further by his death. Then they condemne the errors of them who teach, that God ordained his Son to the crosse without a certain & determinate council of sauing particular persons: secondly, those that say, Christ did not merit as saluatiō so faith to apply the death of Christ: thirdly, they condemne the distinction of impetration and application; as if Christ had by his death sufficiently obtained pardon for all men, and did denie them faith to apply it.

Secondly, the propositions disputed on before *Beza* and *Fains* at Geneua, pag. 184. of the worthinesse and effectualnesse of the sacrifice of Christ, opposed to the weak, vnperfect & vnfound grounds of them that take on them the protection of the reprobates. After this title they thus begin: Christs sacrifice is the sufficient, effectuell, propitiatory oblation of Christ, accomplished according to the eternall counsell of God, for the sins of all the elect: secondly, hereof are two parts, prayer, *John 17. 12.* *Heb. 5. 7.* and offering of the body, *Heb. 10. 12.* tied with a sure bond that cannot be seuered: thirdly & fourthly, first they proue this by consent of Scripture, that first Gods decree, secondly Christs execution thereof was onely for the elect. The good pleasure of God was to prosper in Christs hands; and

Christ making his soule an offering for sinne, was to see his seed, that is, his Church, *Ela. 5. 3. 10. 12.* He bare the sinnes of many, and made intercession for the transgressors. Christ was ordained a Mediator to die for his Church. *1. Pet. 1. 20.* Fifthly, no man can separate the purgation of sin from the reall and actual blotting out of the same: *Rom. 8. 3.* *He condemned sin in the flesh.* Sixtly, Christ layed downe his life for his friends, *Iohn 15. 13.* *The blood of Iesus maketh entrance into heauen* for the elect only, *Heb. 10. 19.* Seuenthly, they cite Nicens Creed, *who came downe for vs.* *Athanasius* his Creed, *And for our saluation.* Eightly, no Councels confession saith, *He died for all,* elect and reprobates. *Augustine* saith, *Christ taking soule and bodie, purgeth soule and body of all beleeuers.* Ninthly, if Christ died for reprobates, these absurdities would follow: first, Gods decree had bin weake: secondly, Christ had not attained to his purposed ends: thirdly, therefore (say they) we testifie before God and his whole Church, that that forged lie wanteth ground, that Christ should also die for the reprobates, and that men are condemned for infidelitie alone. In that phrased, *Christ died for all sufficiently,* as the Schoole-men speake, appeareth to be a hard forme of speech. For if thou either respect the counsell of God, or the effect of his passion, or both, no wayes hath he died for the reprobate. Otherwise we confesse that the oblation of Christ is of great force, that it might haue bin sufficient to haue satisfied for infinite worlds (if so many had bin,) much more for every singular man, if God would haue had compassion on all, or had sent his Sonne for all.

In

In the third place shall follow learned Dr. *Abbot* Bishop of Sarum, in his defence of Master *Perkins*, against Dr. *Bishop* a Secular Priest, pag. 436. 437. Now Mr. *Bishop* tels vs, that all Catholicks belecue with Saint *Paul*, that as Christ died for all men in generall, so for euery man in particular, of his exceeding great loue towards mankind. But tell vs further M. *Bishop*, was that all that Saint *Paul* meant, that Christ loued him as all men, that he died for him as he died for all men; was this *Pauls* faith? Christ loued me as he loued *Iudas* the traitor, he died for me as he died for *Simon Magus*. It is written of *Esa*, *Esa* haue I hated; and in a paterne of all reprobates it is set forth to vs: and might *Esa* say as well as *Paul*, He loued me, and gaue himselfe for me? *Augustine* in the first of those articles that were falsely imposed on him, saith, In respect of the greatnessse and power of the price, it is the redemption of the whole world, yet questionlesse the propertie of the redemption is onely theirs out of whom the Prince of the world is cast. Christ (saith D. *Abbot*) in his death intended a price of such extent and worth, as should be of power and abilitie to saue all, and therefore should be offered indifferently to all; yet in loue he payed this price onely for them, to whom in loue he intended fruit and benefit thereby. If he had loued all, he would haue paid it for all; but Ioh. 17. 9. *I pray not for the world*: and then out of *Eusebius* his history, he citeth the Church of *Smyrna* thus speaking, *He suffered for the number of all that were to be saued*. Lastly, thus properly therefore to speake of the intendment of Christs

death; he died not generally for all, but onely for them that were to be saued thereby. For the elect then, Christ hath died in a peculiar and speciall wife, to giue to them the benefit that should arise by his death; for them onely hath he giuen himselfe in loue, with a purpose to make them partake of his loue.

Fourthly shall follow Doctor *Reinolds*, who was not onely a left-handed *Ehud*, Iudg. 5. 25. as *Lactantius* was by *Perionius* his opinion, fitter to confute errors, then to strengthen the truth; our learned Doctor could do both. In his Apologie of his Theses against *Stapleton*, pag. 248. though he in some sort alloweth *Aquinas* his distinction on *Titus*, *The price of Christ is sufficient to the saluation of all, but yet it hath not efficacie by reason of an impediment*; yet he intends onely the dignitie and greatnesse of the value in it selfe considered, not that it was really giuen to redeeme all: and then he proueth that Christ did offer vp himselfe both sufficiently and effectually for his elect onely, out of 1. Iohn 2. 1. Christ was made a propitiation, not onely sufficient, but effectually for his elect: For *propitiation* (saith he) is to make one that was angry mercifull vnto vs; as Heb. 8. 12. *ἰλέω*, *I will be mercifull to their sinnes*. It would haue bin a cold comfort for *Ioseph* in Egypt to haue said to his brethren, *There is corne enough in Egypt*, and had not said, *I will nourish you therewith*, Gen. 45. 11.

Lombard the Master of the Sentences and father of the Popish Schoole-men, lib. 3. dist. 18. teaching of the death of Christ, saith thus, *Mernit nobis*,
He

He hath merited for vs by his suffering of death and passion, an entrance vnto Paradise. Againe, *Meruit membris*, He hath merited for his members redemption from the Diuel, from sinne and the punishment, and the vnlocking of the Kingdome.

Lastly shall follow my *gathering boast*, Iudg. 9. *Caluin. Institut. lib. 2. sect. 15.* Our Mediator by his holinesse doth recouer God to vs, by the sacrifice of his death he hath blotted out our guiltinesse and satisfied for our sinnes. Out of Esa. 53. 10. *Asham*, He gaue his soule a *satisfactorie oblation for sin for vs*. Out of Gal. 3. 13. *made a curse for vs*. To this end he citeth Deut. 21. 23. 1. Ioh. 3. 14. Numb. 21. 9. And in *sect. 7.* there is a double benefit by Christs death propounded to vs; first, deliuerance frō death, and mortification of the flesh. Where we see that he with *Lombard* excluding the reprobate, appropriateth Christs death onely to the elect. *Aman. Polanus* Partitions, pag. 49. *Christs merit is a full satisfaction for our sinnes.* *Kickerman* 243. *Christs death is a ransom to expiate all sins.* *Beza* on 2. Cor. 5. 15. *is sufficient to saue all.* *Perkins* Golden Chaine, *It is a price sufficient for all*; he saith not, *a price giuen to God to satisfie for all mens sinnes.* *Zanchie* on Ephes. 1. 7. hath the words of *sufficiently* and *effectually*, which must be vnderstood out of *Augustine*, onely of the greatnesse of the value, not that it was intended by the Father or Christ to be giuen as a ransom for any but the elect. Let *Molines* interpret all these: It is sufficient to saue all that belecue; all men if they would beleue, no insufficiencie in Christ, mans infidelitie the onely fault. The Sonne

is said to lighten all the world, yet blind men see it not; but as many of the world that do see, do see by the sunne. *Hippocrates* taught all Greece and Italy phylicke, that is, all that were taught phylick were taught by him: so 1. Cor. 15. 22. *all* are said to be made alive by Christ, because that all that are alive, are alive by him: so all are redeemed by Christ, because all that are redeemed, are by him alone and none other redeemed. *M. Baynes* on Ioh. 3. 16. saith, that Christ died not for all mankind but for his sheep, Ioh. 10. 15. *I lay downe my life for my sheep.* pag. 4. and pag. 33, 34. explaining the true sence of 1. Ioh. 2. 2. Heb. 2. 9. 1. Tim. 2. 6. 2. Cor. 5. 15. he affirmeth that all mankind is not meant by the termes *world* and *all*: there shewing a threetold vniuersalitie; first, of good and bad, as 2. Cor. 5. 10. *All must appeare before Christs Tribunall.* Secondly, of all euill persons in this world, Ioh. 17. 9. *I pray not for the world.* Thirdly, an vniuersalitie of all beleeuing ones, who are the elect; and this *Ambrose* calleth a *speciall vniuersalitie*. In this sence Christ died for all, namely, elect beleeuers.

1. 76.

The first vse of this doctrine is to comfort all that are ingrafted into Christ their Redeemer, *in whose heart he dwelleth by faith*, Ephes. 3. 17. *To them there is no condemnation*, Rom. 8. 1. *their sinne he hath condemned*, Rom. 8. 3. to them the law is cancelled, Col. 2. 14. for them *all principalitie of hell is spoiled*, Col. 2. 15. and *he that had the power of death destroyed*, Sat. 17, Heb. 2. 14, 15. none can lay any thing to their charge, God in Christ iustifying them, nobody can condemne them for whom Christ hath died, Rom. 8. 33, 34.

Let

Let the redeemed of the Lord, in the second place, praise him, and confesse his goodnesse, Psal. 107. 2. Let vs with the 24 Elders in Reuelat. 5. 9. sing a song of praise to the Lambe who was slaine, and hath redeemed vs to God by his blood; and by himselte ha hmade vs Kings and Priests to our God. He gaue himselte for vs, that he might redeeme vs from all iniquitie, and purifie vs to himselte to be *ἁγὸς ἔθνος*, a peculiar people; zealous of good works, Tit. 2. 14. *Segullah*, a choile treasure, Exod. 19. 5. We are bought with a price; let vs therefore glorifie God in our soules and bodies, which are Gods, 1. Cor. 6. 20.

This doctrine confuteth the old error of vniuersall redemption, renewed and reuiued in our dayes: first *Pelagius* our British Bangor hereticke tooke away originall sinne, raised the power of nature, abased grace, affirming that some men might be without sin, and so haue no need of Christ; against which the third Councell of Arles, as *Caraz* thinketh, held vnder *Leo* the first and *Martian* the Emperour, decreed, that Christ died for all men, that is, for all that are saued; that none can saue themselves. Now the Semipelagians ioyning nature and grace together, like our Papiests swarming in Aquitaine of France, caused *Prosper* to write to *Augustine* about their errors, affirming, beside other things, that our Lord Iesus died for all mankind, and that no man at all is exempted from the redemption of his blood. The Papiests tooke vp this error; the Lutherans seconded them; the Dutch Arminians passe them. One absurditie being granted, many follow; so many errors do accompany this grand one, as
by

by the Arminians may appeare: First, they say, that God first decreed to send his Sonne to saue all mankind; and that by the antecedent will of God *Simon Magus* and *Simon Peter* were equally deliuered vnder a conaition of beleeuing. This is false; for if God had decreed to saue *Simon Magus* by Christ, he had bin verily saued; for what God decreeth before all times, that in due time he acteth. Known to God are all his wayes from the beginning, *Act. 15.8.* Gods counsell doth stand, he doth whatsoever he will, *Esa. 46.10.* Gods foundation resteth sure, not standing on mens vncertainties, *2. Tim. 2.19.* The names of the elect are written in heaven, *Luk. 10.20.* *Heb. 12.23.* and election as also redemption is the cause of faith, *2. Thess. 2.13.* Secondly, they hold as the foundation of vniuersall redemption, a generall couenant betweene God and all mankind, not a speciall couenant betweene God & Christ & the elect: and to proue this, they do wrest *Gen. 3.15.* where by *the Seed* they will vnderstand all mankind, and not Christ. Now the couenant there, is made with them that are onely bruised in the heele, which are the Church, not with them that are fully killed by the diuell. This couenant of grace and mercie in the promised seed, is renewed to *Abraham*, *Gen. 17.7.* to *Israel Iacob*, *Psal. 105.9.10.* *Luk. 1.72.73.* ratified to *Israel*, *Exod. 24.7.* all particularly belonging to the elect in Christ, *all the promises of God are in Christ Ies and Amen*, *2. Cor. 1.20.* *The promise is made firme to all the seed, not to that which is of the law, but to that which is of the faith of Abraham*, *Rom. 4.16.* *Not the children of the flesh, but the*

the children of the promise are counted for the seed. In Isaac shall thy seed be called, Rom. 9. 7, 8. Now to Abraham and his seed were the promises made, he saith not, And to seeds, as to many, but as of one, To thy seed, which is Christ, Gal. 3. 16. The elect beleeuers are onely called the beires of promise, Heb. 6. 17. The Author to the Hebrewes, Heb. 8. citerh the words of Jeremy 31. chap. 33. verse, This is the couenant that I will make with the house of Israel, After those dayes, saith the Lord, I will put my lawes into their minds, and write them in their hearts; and I will be to them a God, and they shall be to me a people. In these words the couenant and the persons betweene whom it is made are laid downe; whence I thus argue: All with whom God maketh a couenant in Christ, are sanctified with grace and holy knowledge; The vnbeleeuing reprobates want these things; therefore there is no couenant made with them.

To this their generall couenant they adde, first, that God giueth sufficient grace, though not effectual to all men, yea to the heathen before Christ, because Act. 14. 17. *he left not himselfe without witnessse*; which place proueth not this point, but that God did giue them a taste of his good prouidence, filling their hearts with food and gladnesse. Again, how can God be said to giue all men sufficient grace, when all the nations yet haue not heard nor shall heare the Gospell the meanes of grace, till towards the end of the world, Math. 24. 4. when the Gospell shall be preached to all nations, then commeth the end; and when *Moses* in Deut. 29. 4. thus speaketh to the Iewes that long enioyed the meanes, *Yet the*

Lord hath not given you an heart to conceiue, eyes to see, or eares to heare to this day. Againe, they hold that God is bound to giue power to belecue and to perform the condition of this couenant of grace. *Arnoldus* the Arminian thinketh it vnreasonable to bid a man belecue, and not to giue him power to belecue: As if a souldier (saith he) that hath lost his eyes, should be commanded to see, and punished for not seeing. The comparifon holds not: for to be blind is not a sin, and blind men are not bound to see againe. *Adam* hauing in his creation power to belecue, and wilfully losing it, might iustly be chalenged for this againe. A debter that hath wilfully wasted his estate, stands still liable to the debt. So was *Adams* case. They further obiekt: *Adam* neuer had power to belecue, therefore he lost it not. I answer with *Molines*: As *Adam* had power by physicke to cure diseases, though there were then none; so had he power to belecue euery thing God should acquaint him with. And that learned man thinketh, that *Moses* law commanding a perfect loue of God, did require *implicit* and by a consequence firme faith in euery promise of God. Thirdly, the Arminians hold, that Christ offering a sacrifice to God his Father, did sustaine the person of all mankind: and not of the elect onely. Which caused a brain-sicke fellow to say, that if Christ did not offer himselfe to his Father for all, then Christ did not so much as he would haue done. O blasphemie! Now if Christ did really offer himselfe to his Father for all men, and if all men by that his offering were reconciled to God, then all men must
be

be saued. Rom. 5. 10. *If when we were enemies we were reconciled to God by the death of his Sonne, much more being reconciled we shall be saued by his life.* Againe, they onely who *ioy in God through Christ, haue receiued reconciliation,* Rom. 5. 11. this cannot happen to the vnbeleeuing reprobates. Lastly, if Christ were punished for reconciling *Iudas and Pharao,* then they are vniustly punished in hell. Oh what a dotage and giddinesse hath possessed these Arminians, that affirme that reprobates do partake of the benefit of Christs death, but not of his resurrection! when (Rom. 4. 25.) *He was deliuered to death for our sinnes, and rose againe for our iustification.* Christ died, yea rather rose againe, Rom. 8. 34. *that they should liue to him that died for them, yea rather rose for them,* 2. Cor. 5. 15. Thus haue we confuted, first the forged decree of sauing all men by Christ: secondly the vniuerfall couenant, concerning which, some falsly say, That as *Adam* in his innocencie cou'd performe the couenant of works, so all *Adams* posteritie by Christ are able to fulfil the condition of the second couenant. *Augustine* saith, that *Adam* abusing his free will, lost it and himselve. Now mens thoughts are onely euill, Gen. 5. 6. Now *God* worketh the will and the deed, Philip. 2. 13. *God giueth vs power to beleene,* Phil. 1. 19.

Now let me more ful'y apart answer their objections, and take away the weapons wherein they trust. Math. 12. 29. First they obiekt 1. Cor. 15. 22. *As in Adam all die, so in Christ shall all be made aliue.* Rom. 5. 18. *As by the offence of one, death came on all to condemnation; euen so by the righteousness of one, the*

free gift came to all men to the iustification of life. Vpon occasion of these places an Arminian vttered these blasphemies in publick. *Lord, thou sayest, thou art iust; if thou sauest not all by Christ, as thou damnedst all by Adam, I say, thou art not iust. Lord, thou sayest, thou art loue; if thou sauest not all by the second Adam, as thou damnedst all by the first, I say, thou art not loue, and shalt light short of my loue. O heilish blasphemie! the Lord rebuke thee, Zach. 3. 2.*

To the obiection, first, I answer, *all* is not a'ways a note of vniuersalitie, 1. Cor. 8. 1. *we know that we all haue knowledge*, all well instructed Christians, not euery particular man. 1. Cor. 10. 33. *I please all men in all things.* Reuel. 18. 3. *All nations are said to be drunke with the wine of the wrath of her fornications:* and verse 23. *All nations are deceiued*, that is, many *with her sorceries.* Secondly, *all* is taken often for all the elect onely, Esa. 54. 13. Ioh. 6. 45. *They all shall be taught of God.* Ioh. 12. 32. *Christ lift vp will draw all the elect to him;* as Ephes. 4. 10. *he doth fill all the Church with his graces.* Thirdly I say, that as all that do die, do die through *Adam*; so all that do liue, do liue by Christ.

Secondly, they obiect out of 1. Ioh. 2. 3. *Christ is the propitiation for the sinnes of all the world.* I answer, that by the world, Iohn intends the Gentiles, the other part of Christs flock, Ioh. 10. 16. Christ dying not onely for that nation, but for all the dispersed children of God through the world, Ioh. 11. 52.

Thirdly, they say, the word *world* is taken for all mankind, not for the elect alone, Ioh. 3. 16. *So God loved the world, &c.* I answer, that there and in many

ny other places *the world* doth signifie the elect on-
ly for their dwelling in the world, Ioh. 3. 17. *God sent
not his Sonne to condemne the world, but to save it,*
namely, his elect. Ioh. 6. 33. *Christ the true bread gi-
ueth life to the world:* verse 51. *giveth his flesh for the
life of the world.* Iohn 17. 21. *Christ prayeth that the
world might believe that God sent him:* verse 23. *he
would haue the world know that his Father sent him.*
Rom. 11. 12. *the fall of the Iewes is the riches of the
world:* verse 15. *their reiection the reconciling of the
world.* 2. Cor. 5. 18. *God was in Christ, reconciling the
world.* Heb. 2. 5. *the Church triumphant is the world
to come.*

Fourthly, they object, that the Scripture in ma-
ny places affirmeth, that *Christ died for all*, 2. Cor. 5. 15.
*Christ died for all, yea for all such as liue not to them-
selves, but to Christ;* which no vnbeleeuing reprobate
can doe. Secondly, 1. Tim. 2. 6. *a ransom for all.*
Christ himselfe shall answer it, Math. 26. 28. where
he restraines his *blood* to his beleeuing disciples and
many others. Rom. 3. 25. Christ gaue himselfe
*in ransom, a propitiatory sacrifice for remission of sinnes
through faith in his blood.* Rom. 11. 32. *He hath shut all
under sinne, that he might haue mercie on all,* namely,
his elect. Ioh. 17. 2. Christ as Mediator hath power
ouer all *flesh*, that is, his Church. Again, they say,
Heb. 2. 9. *he tasted death for euery man* by the grace
of God. In the two next verses he sheweth, that he
meaneth those *brethren* whom he bringeth to God,
and whom he sanctifieth. Again, 1. Tim. 2. 4. *God
will haue all men to be saved.* Yea, say we from the
Schoole, *genera singulorū, non singula generum*, that

is, some of every kinde and state, not every particular man. 2. Pet. 3. 9. *who will haue all men come to repentance, and not perish.* Yea, by his outward reuealed will; or rather, *he will haue all vs,* that is, Gods children. 1. Tim. 4. 10. *God is the Saviour of all men;* that is, the preseruer, as Psal. 36. 6 *he saueh man and beast.* Again they obiekt, that remission of sins is made voide to some beleeuers, Math. 18. 24. 34. and therefore some are sufficiently redeemed, but not effectually. This is a parable, in which all sound reasoning is scand: the drift and scope onely teaching vs that we must forgiue our brethre, for feare of Gods displeasure. But that there is no recalling of sin forgiven, it appeareth by Esa. 1. 18. where *scarlet sinnes are made as white as snow.* The sinnes of the faithfull are cast into the bottome of the sea, Mica 7. 19. And the sinnes of Iudah being sought, should not be found, Jer. 56. 20. That in Heb. 6. 6. is spoken of a generall illumination, and Heb. 10. 19. of a sanctification in shew, which may happen to hypocrites and apostates, from whom *shall be taken that which they seeme to haue,* Luke 8. 18. They obiekt Rom. 14. 15. 1. Cor. 8. 11. *Destroy not him by thy meat, for whom Christ died. Through thy knowledge shall thy weake brother perish, for whom Christ died.* In these places the godly are disswaded from the scandalls which may (as much as in them lieth) tend to the destruction of their brethren. But the faith of Gods elect cannot be overthrowne, Math. 24. 24. and in Luke 22. 32, *Christ prayeth for his, that their faith faile not.*

They obiekt also out of 2. Pet. 2. 1. *some denie the Lord that bought them.* I answer, they deny *ΔΕΙΜΟΝΙΑ* the

the Lord God, not *verum* Christ. Secondly, as some seem to belecue, which indeed belecue not; so *Margus*, Act. 8. 13. the Iewes, Ioh. 2. 23, 24 Ioh. 12. 42. For there are some that held the faith, and some onely that outwardly proteste the faith; so there are some that seeme to belecue, that *are none of vs*, 1. Ioh. 2. 18. There is an election in the iudgement of charitie before men, 1. Thess. 1. 3, 4. there is a *sure election* before God, 2. Tim. 2. 19, 20. There is a iustification before men; first, false, Luke 16. 15. secondly true, Iam. 2. 21. another before God, Rom. 3. 20. There is a sanctification in shew of *them that count the blood of the covenant an unholy thing*, Heb 10. 29. and a reall sanctification before God, Ephes. 4. 22, 23. So this redemption in *Peter*, is in shew onely; another true before God, Heb. 9. 14. Thirdly, to redeeme, in a large sence is to deliuer out of any trouble, Psal. 107. 2. so in *Peter*, to deliuer out of ignorance, not out of hell. So there is a *redemption of the body*, that is, freedome, Rom. 8. 22. and *the day of redemption*, Eph. 1. 14. freedome from all misery.

Againe they object, all are called and inuited to belecue, *they that belecue not. shall be condemned*, Mark 16. 16. yea, *are condemned already*, Iohn 3. 18. *The holy Ghost conuinceth many of sinne, because they belecue not on Christ*, Iohn 16. 9. *They that belecue not, make God a lyer*, 1. Iohn 5. 9, 10, 11. These Arminians hold, that all men are bound to belecue, that Christ died for them, and therefore he died for them. Indeed *Molines* doth deny this, pag. 47. 195. 209. 251. saying three times, that all are not bound to belecue: first, for that all neuer heard the Gospell; and secondly, faith

faith is required with condition of repentance, Mark 1.15. first *repent*, and then *believe the Gospel*. That many neuer heard the Gospel, it is plaine: *He hath not dealt so with enery nation, neither haue the heathen knowledge of his law*, Psal. 147. 19, 20. *they were carried away to dumbe idols*, 1. Cor. 12. 2. *they knew not God*, Gal. 4. 8. Reade *Purchas*, and you shall see how many nations yet neuer heard of the true God and Christ. That of 1. Ioh. 5. 9, 10. must thus be read, *ὁ πιστεύων εἰς τὸν υἱόν*, *He that beleueth in the Sonne of God*, which is indeed true faith, *bath his witnesse in himselfe*: *ὁ μὴ πιστεύων ἴσως*, *He that doth not giue credit to Gods testimony, hath made him a lyer*, which testimony is not that he hath redeemed them, but as it followeth, *that he hath giuen his Sonne to vs*, namely his elect, *and in him life eternall*.

Now to the milder sort of our neighbour Armenians, who being deceiued with the termes of *sufficiencie* and *efficacie*, erroneously hold that Christ intended the sufficiencie of his death indifferently to all mankind: and secondly, that his death was a propitiatory sacrifice sufficiently redeeming the reprobate as the elect. To these I say with *Aristotle*, *φίλος ὁ πλατῶν*, *Plato is a friend*, and so is *Socrates*; but the truth is my dearest friend. O why do you suffer your selues to be seduced by these seducers, *deceiuing others and being deceiued themselves*, 2. Tim. 3. 13. *these men are subuerted and condemned in themselves*, Tit. 3. 11. Grosse error, as the fish *Loligo*, hath benumbed their hands and hearts. As a master finding his seruants playing at dice, may put out the candle,

candle, saith *Moline*; so might God iustly put out the light of these mens iudgements when they turned wantons with their wit. Againe, why do you strengthen the hands of the profane Atheists, who vnder a false perswasion of an vniuersall redemption, thinke their estate good: like some wilde Irish, of whom *Camden* writeth, who in the midst of their murders and thefts, will say, God is mercifull, and he will not suffer the price of his blood to be vaine in me, though they neuer thinke of faith and repentance. I know that the Fathers, Schoole-men, *Caluin*, *Beza*, vsing this distinction of *sufficiencie* and *efficacie* after another sence then you do, doth much strengthen you in your error. But marke what the Ciuill law tels vs, that *the sence of the law, and not the words of the law, is the law*. They onely meant hereby to extoll the infinite value of Christs death; and yet they intended that Christ bestowed his death only on his Church. That Christ should die sufficiently for all mankind, the Geneuian Theses calls it a hard phrase; and learned *Ames* calls it an improper phrase. *Iustin Martyr* and other Fathers before *Pelagius* arose, spake lesse warily of free will: afterwards *Augustine* and the rest more cautelously. The Council of Tolido, to auoide consent with the Trithites, ordained once dipping in baptisme. So I would wish that this distinction had bin kept within the Schooles, where the true sence thereof was knowne: First, God who is truly *αὐτεξουσίαν*, *most freely working all things according to the counsell of his will*, Ephes. 1.11. cannot be charged with iniustice, in causing his Sonne to die for a few: for by his law he

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might haue saued none, Gen. 2. 17. yea he had shewed mercie if by his Sonne he had saued onely *Mary*. Neither do thou say: Why shold *Adā* sinning in act in his own proper person be saued, and many others of his posteritie through his fall be damned? Rom. 5. 14. *O man, who art thou that disputest with God?* Rom. 9. 20. Lastly, I would not haue thee think that the limiting of Christs death to his Church onely, doth diminish his merits; the greatnesse whereof consisteth in satisfying the infinite wrath of God, rather then in the number he satisfied for: as the omnipotencie of God appeareth in raising one dead man, as in raising many. Now that Christ died of purpose sufficiently to redeem all, these men reason, first, as a King offereth pardon to all Rebels that will lay downe their weapons; so God by the preaching of the Gospell offereth Christ to all; and therefore he must needs die for all. To this I answer with *Moline*, the greatest part of the reprobates neuer had the Gospell preached to them. Secondly, I say, that in the visible Church though the word be scattered on diuers sorts of grounds, Mat. 13. 3, 4, 5, 6. yet of *many called* outwardly by the word, *few are chosen*, Math. 20. 16. and so consequently few are redeemed. The vnworthy house may be saluted; but if the Sonne of peace be not there, the salutation returnes voide, Math. 10. 12, 13. Luke 10. 5, 6. The reason hereof is, because the Minister knoweth not who are elected and redeemed, and who not. In *Tit. 2. 11. the grace of God bringing saluation*, is said to *appeare to all men*. For the elects sake the word is offered to whole nations; God in the meane time knowing

knowing who are his, and who will beleue, Ioh. 6.64. Lastly, the inward working spirit and grace is not giuen but to the elect onely, whose heart *God doth open*, as he did *Lydiaes*, Acts 16.14. and thus *God daily addeth to the Church such as shall be saved*, Acts 2.47. and as many as are ordained to life do beleue, Acts 13.48. To these alone the Spirit of God is powerfull as fire, Acts 2.1,2. Christ knocking leaueth grace in the key hole, and opens the hearts of his, Cantic.5.1,2,3. Reuel. 3.20. He taketh away the stonie hearts of his elect, Ezek. 11.19. by the power of his might, Ephes. 1.19. Gods grace doth not work by the outward *allicium*, alluremēt, of the Arminians, but is sufficient for al Gods chosē, 2 Cor 12.8. Gods word may be resisted, Act. 7.51. but grace in the elect cannot by reason be ouercome. *He that calleth his is faithfull, and will also do it*, 1. Thess. 5.24.

Secondly, they obiect, that Christ in the Sacraments is offered to all promiscuously, as a table furnished, or else they are no Sacraments, Mat. 22.1,2,3. To this I answer, that the benefits of the Gospell in the word and Sacraments belong to the reprobrates onely by inuitation, not by fruition. Vnbeleue-*rs are strangers from Gods promise*. The Sacraments may be true sacraments though Christ be not there; the word and elements making a Sacrament, as *Augustine* truly obserueth, though the fruite and the effect of the Sacrament (which is another thing) be wanting. *Iohn* who giueth not the Spirit, yet giueth a true Sacrament, Math. 3.11. *Indas* (saith *Augustine*) did eate the bread of the Lord, not bread the Lord. *As the word not mixed with faith, profiteth not*,

Heb. 4. 2; so neither *baptisme without the stipulation of a good conscience*. 1. Pet. 3. 21.

They further object: The Sunne shineth on all, so Christ is offered to all. I answer, this simile of the Sunnes shining to all, and pardon offered to all, resembleth the manifestation of the Gospel preached to all, and not the death of Christ suffered for all: and yet the Sunne shining on one Hemisphere or part of the world, doth not shine to the other: for we may not with some of the Fathers (against daily experience) denie the Antipodes. I denie that the Sunne of righteounesse shineth on all, but onely on those that feare his name, that is, the elect beleevers, Mal. 4. 2. Secondly, though by the outward word he shineth on many a reprobate, yet doth not open their eyes to make them see, as he doth his childrens eyes, 1. John 4. 9. *Dauids eyes*, Psal. 119. 18. and the faithfuls eares, Iob 33. 16.

Lastly, they say, that all mankind are like close barrels in the Sea, there is water enough if they would open themselves. True, *there is an infinite sea of mercy with God*, Psal. 36. 9. but the elect of God do onely draw vp these waters, Esa. 12. 3. The Lord by his free grace and Spirit bores a hole in our close casks: he found the reprobate blind by that wilful fall in *Adam*, and close shut vp; he is not bound to make them see, nor bound to make a vent in them for the entrance of his mercies. But why then (will you say) are infidels damned? I answer, that the prime cause of damnation in man, especially to them that neuer heard the word, is the breach of Gods law, Gen. 2. 17. *In that day thou eatest, thou shalt die*

die the death; yet I confesse that infidelitie in *Adam* was the chiete cause of his fall, Gen.3.1,2,3. The breach of Gods law bringeth men to the curse, Deu. 27.26. Men are damned positiuely for breaking Gods law, Math. 25.41,42. priuatiuely for vnbeliete simply considered alone, *He that hath not the Sonne, hath not life*, 1.Iohn 5.11. both positiuely and priuatiuely, for a scornfull reiecting of Christ, Ioh.3.18. and therefore *the wrath of God abideth on them*, Iohn 3.16. The positiue condemnation is like theft, murder, treason, objected to a malefactor; the priuatiue the not able to reade the Plalme of mercie: both positiue and priuatiue, when mercie offered is contemptuously refused. Now that Christ in no true proper sence died for the vnbeleeuing reprobates, I thus reason: first, God the Father who appointed Christ to this kind of death, Acts 2.23.and 4.29. by no reuealed decree appointed his Sonne to die for the reprobate: *He formed Christ from the wombe to bring Iacob againe, and to restore the pr-serued of Israel*, Esa.49.5,6. Secondly, when Christ was borne, he was only giuen to the Church, Esa.9.6. Thirdly, *Christ sanctified himselfe* onely to die for his Church, Ioh.17.19. Fourthly, in the very act of sufferings *he made his soule an offering* onely for his seed the Church, Esa.53.10. Lastly, his Father accepted it onely as *a sweet smelling saour* for his Church, Eph.5.2. Reu.8.3. And the Church onely is sanctified by faith in Christs death, a sufficient propitiatory sacrifice and satisfying ranome for all the worlds sinnes. How can it be a sufficient sacrifice to procure mercy to the whole world, to which

it was neuer intended by the Father, and for which it was neuer acted by Christ, but onely for his chosen out of the world. The *world* in 1. Ioh. 2. 2. signifying the beleeuing Gentiles, the other part of Christs flock, for which he properly died, Ioh. 10. 16. If we shall once grant, that Christ died truly and properly for all mankind, it must needs follow, that his death is both sufficient and effectuell to them all; for sufficiencie and efficacie cannot be seuered from Christs death to them for whom he died. They erre therefore that say, that Christ gaue ἀτίλυτον, 1. Tim. 2. 6. a redemptory price and satisfactory sacrifice for all mankind, *quoad substantiam, non quoad effectum*, in regard of the substance, but not in regard of the effect; seeing the effect doth necessarily follow the substance of Christs death, as heate cannot be seuered from the fire. And what I pray you doth this distinction differ from that of the Arminians, saying, A sufficient impetration was obtained for all, but not an application. Againe, in the fourth verse immediatly aforegoing this text, 1. Tim. 2. 4, Saint Paul sayeth, that *God would haue all men to be saued*, intended onely all the elect, of all nations, times and conditions: and so according to a true Theologicall rule, the circumstances of this place interpret truly the text, not for, but against the Arminians. And whereas in the fourth verse before going, the Apostle addes to πάντας ἀνθρώπους men; yet this sentence is onely to be restrained to the elect: why should we not in this verse following, where *Christe warrish for all*, is onely expressed with-

without a substantiue, vnderstand onely ἐκλεκτοὶ *elect*, or ἁγίων *Saints*, and not *all mankind*?

Obiection. Resurrection is common to all the sonnes of *Adam*, and that as a fruite of the death and resurrection of Christ the Mediator.

Ans. The difference of the resurrection giues a sufficient answer to this: for this resurrection vnto life is proper onely to the elect; it is the generall resurrection that is common vnto all. The elect shall be raised by Christ as a common head, giuing life vnto all his members; but the wicked shall be raised by him as he is God and Iudge of all, so to bring them to iudgement.

Obiect. If Christ had not died, the wicked should not haue bin raised.

Ans. There is no prooue of this in Scripture; but it is plaine, 1. Cor. 15. that *resurrection to life* is proper to the elect as a fruite of Christs resurrection: for ver. 18. such as rise thus, are such as *leepe in Christ*; and ver. 40. they haue *heauenly bodies*, and ver. 43. they *rise to glorie*, and they *triumph ouer death and the graue*. Christ sustaines the person of a head to raise his body, and of a Iudge. The wicked are not raised by the power of Christs resurrection, but rather as he is God and Iudge of all: for it was an eternall death and torment which was threatned to *Adams sinne*, Gen. 2. 17. which sentence how can it be executed by the great Iudge, vnlesse as a Iudge by his diuine power he shall raise the bodie and ioine it to the soule, and so make them fit to receiue torment ioyntly, as they sinned together.

Ob.

Object. 1. Cor. 15. *As in Adam all die, so in Christ shall all be made alive*; in both places they say, all the sonnes of *Adam* are meant.

Ans. The Apostle in that Chapter plainly compares *Adam* and *Christ* together, as two common rootes; and so his meaning must needs be: That as all receiue death frō *Adam* as a common root to all his posteritie; so *Christ* being a common roote also, conueyes life to all, to wit, to all that are his spirituall offspring, and ingrafted into him by faith. It is absurd and against common sence and reason, that a branch can receiue life from a tree, vnlesse it be ingrafted and growing vpon it; or that member can receiue life from the head, that is not ioyned to the bodie.

Object. Ioh. 6. 29. *This is the worke of God, that ye belecue in his Sonne.*

Ans. By the outward dispensation of the word, *Christ* speaketh to men vnder the outward couenant, as in the iudgement of charitie included in the inward couenant of grace, and members of the inuisible Church of the elect.

Object. 1. Ioh. 3. 23. *This is the commandment of God, that we belecue in his Sonne*: all are commanded to belecue in *Christ*, therefore he died indifferently for all.

Ans. We in the 19. 20. 21. 22. verses aforegoing, is restrained to them onely that are *of the truth*, and assure their hearts before God; whose hearts may accuse them of slips and slidings, but not of flat infidelitie, grosse hypocrisie or profanenesse, who haue boldnesse towards God, who by prayer receiue from

from God whatsoever they aske. These things belong to the elect beleeuers onely: so in the strict sense doth this commandement properly belong to the elect members of Christ. Secondly, by the outward preaching of the Gospell, the Minister not knowing the elect from the reprobate, indifferently inuitheth all to beleue; which if they could do, Christ would be their sufficient and effectual Redeemer. But indeed *faith* is one true effect of election and redemption, 2. Thess. 2. 13. and the reprobate cannot fulfill the law of God, nor beleue, wanting Gods Spirit; 1. Cor. 12. 7. *No man can say, that Christ is the Lord, but by the holy Ghost.* God giueth power to his elect to beleue, Phil. 2. 29. *All men haue not faith,* 2. Thess. 3. 2. *Faith* is onely in Gods elect, Tit. 1. 1. And yet they may be outwardly commanded to beleue, as to fulfill the law, though in *Adam* they haue lost the power of the one and the other; and wanting the Spirit, cannot obey nor beleue, 2. Cor. 3. 7. 8.

To conclude, touching the sufficiencie of Christs death, thus I answer, that if we consider the power intrinsecal, included in his most meritorious passion, it is absolutely sufficient for all; but if we consider the extrinsecall operation, it is sufficient onely to and for the elect, as 2. Cor. 12. 9. *ἀφαι σοὶ ἡ χάρις μου,* *My grace is sufficient for thee,* namely, my grace issuing from me, and working sufficiently in thee. So Christ perceived that *vertue was gone out from him,* Mark 5. 30. Luke 8. 44. 45.

Dorts Synod truly acknowledgeth the infinite value of Christs death simply considered in it self,

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but

but doth not say, that it was giuen a sufficient propitiatory sacrifice for the reprobate. And the Geneuian Theses tels vs, that Christs death might haue redeemed infinite worlds, if God would haue had compassion on all. The death of Christ considered in it selfe, *quoad potentiam*, potentially, is sufficient simply alone to saue all; but considered with some respects, is not actually, really and in true effect sufficient to saue any reprobate. First, the vnbeliefe of the reprobate maketh Christs death not really and actually sufficient to saue him. *Christ could not do many wonders in his owne country, for their vnbeliefe*, Mark 6.5,6. so the infidelitie of the reprobate doth make Christs death fruitlesse. *If thou canst beleue, all things are possible to the beleuer*, and so on the contrary, Mark 9.23. Now *faith* is onely of Gods elect, Tit.1.1. and many Iewes could not beleue, Ioh.12.39,40. When we say, *Christ can saue all if they would beleue*, this is spoken by a supposition: but the reprobates not beleeuing, cannot be saued. Secondly, Gods decree hath exempted all the vnbeleeuing reprobates out of this pardon purchased by Christs death; as a Kings pardon, though neuer so great and large, excepting murderers, may be said not to be able to saue them. Againe; a King giueth to some Courtier gold enough to enrich a whole parish; but yet limiting bountie to one properly, the receiuer is enriched, not an exempted parish. Thirdly, the person of Christ and the persons of the reprobates considered in some sort, Christs death may be said to be no sufficient propitiatory sacrifice for them; because that is truly sufficient

cient, that is apt and fit. 2. Cor. 2. 16. *who is iuxta apt and fit*, that is, *sufficient for these things*. Now as *Kimidontius* reasoneth, Christ cannot saue the diuels, in regard of that vnfitnesse in their persons; *Christ not taking their nature on him*, Heb. 2. 16. So Christ being our *redeeming Kinsman* onely, Job 19. 25. and *bone of our bone, and flesh of the Churches flesh* onely, Eph. 5. 30. he is fit to saue vs, nor the reprobate. Therefore though there be but one sinfull cause in man to debar him of Christ, yet we see some iust cause in the Father and Sonne to exclude him from hauing any interest in Christs death. though Gods counsell must stand, and he will do whatsoeuer he will, Esa. 46. 10. yet I haue proclaimed to all men, that God excludeth none by outward dispensation and manifestation of his mercie: in regard of Gods secret counsell, I call not into doubt any mans state here present, I am perswaded better things of you, and such as accompanie saluation, though thus I speake against Arminianisme. I do intreate you all to *be reconciled to God*, 2. Cor. 5. 18. *Make your vocation and election sure*, 2. Pet. 1. 10. Be not like the heretiks called *Prædestinati*, who (out of *Augustines* true discourse of Predestination and grace) (saith this person) do contemne the vse of faith and good works. The Lord increase all our faith in his gracious promises
made to vs in Christ.

Amen.

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